

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.
John 10:11

Volume 20

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Rev. Josef B. Haave, Rose Valley, Sask.

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No. 6

The Annunciation of the Virgin Mary

Isaiah 7: 10-15.

"IMMANUEL."

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." —Isaiah 7: 14.

The name Immanuel means "God with us." (Matt. 1:21) Before sin came into the world or first parents lived in a happy fellowship with God. The Lord God came to man and walked with him in the garden of Eden. But man listened to the voice of the Tempter and disobeyed God. Sin separated man from his Creator. Yet God in his infinite mercy had from all eternity planned that He would save sinners through His Son. So immediately after the fall we have the promise the Saviour who should come. (Gen. 3:15) The history of the human race, besides being a history of disobedience against God, and of cruelty, bloodshed and war, is also a history of Redemption. Into the darkness, sorrow and suffering of men, God permits His light to shine through the promise pointing forward to the Saviour whom He would send.

The prophet Isaiah, more than 700 years before Christ came in the flesh, gave to his contemporary people many descriptions of the Saviour. Through this prophet God made known that Christ should be born of a virgin; a pure undefiled maiden, should conceive without the knowledge of man. This was fulfilled when the Virgin Mary gave birth to Jesus. The Angel had announced to Mary that she was the one whom God had chosen to be the mother of His Son. Then, said Mary, unto the angel, "How shall this be, seeing I know not a man?" And the Angel answered and said unto her, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that Holy thing which shall be born of thee shall be called the Son of God." (Luke 1:34-35.) Today, we, with the whole Christian Church, confess "I believe in Jesus Christ His only Son, our Lord, who conceived by the Holy Ghost, born of the Virgin Mary."

In the person of Jesus Christ, God came again to earth and walked with men in a bodily form. He made himself of no reputation and took upon him the form of a servant and was made in the likeness of man (Phil. 2:7). How comforting these words are! We could not come to God by our own strength. But God came to us. Salvation began with God. Thus it is always. Jesus not only showed us the way to God, he is that Way Himself. In human flesh, God approached man in a manner, and in a language that we can understand. The human in Christ obscured to many His deity. Many failed to recognize in Jesus the Eternal God. Many fail to see in Him the Eternal God even now, after so many centuries in which His power and works have been demonstrated, in the Christian Church, and in the lives of men and women who have been saved by him and changed into new creatures in Christ.

For God is still with us. When the atonement was completed for the Redemption of men, Jesus sent out His disciples with the great commission to go and make disciples of all nations by baptizing them into the name of the Father and the Son, and the HOLY Ghost, and by teaching them to observe all that which he had commanded. And then He added His glorious promise to all who obey His command. "And, lo, I am with you always even unto the end of the world." (Matt. 28:20) Jesus is with His friends, those that believe in Him for Salvation. God is with men in His church through the ministry of the Holy Spirit as He comes to us and speaks to us in His Word and His Sacraments. It is God who comes to us. To the infants He comes in the washing of regeneration as



BUT GOD COMMENDETH HIS LOVE
TOWARD US, IN THAT, WHILE WE
WERE YET SINNERS CHRIST DIED
FOR US. Romans 5:8.

I Was Barabbas

By Helen Frazee-Bower

For he hath made him to be sin for us,
who knew no sin; that we might be made
the righteousness of God in him.—
2 Cor. 5:21.

"Away with Him!" the rabble cried;
"And set Barabbas free!"
That cry has shattered earth and air,
And reached to even me,
For, after centuries, my heart
Admits with certainty
I was Barabbas.

They nailed Him to Barabbas' cross —
The spotless Christ, sublime;
I cannot lose His dying face
Through avenues of time;
I cannot close my ears against
One faint, incessant chime —
I was Barabbas.

Eternity that will unfold
God's intricate design,
And teach what depths of grace and truth
In His great heart combine,
Will wake one echo in my heart —
The center cross was mine!
I was Barabbas. —S. S. Times.

we bring them to Him in baptism. To the children He comes in His Word of instruction according to His command. To the adult He comes in His Word, and in the Sacrament of the Holy Communion. "Christ is Himself present with his Body and Blood, as the words declare." And we have His promise that where two or three are gathered together in His name, there is He in the midst of them."

Here we have the privilege of Communicating with God in prayer and of listening to His Word. He is ever near us. The Christian life is a happy fellowship with the glorified saviour. Here we walk by faith; some day "we shall see Him face to face and tell the story saved by grace."

Friend, is this hope yours? Are you conscious of His presence? Then be of good courage, and live worthy of Him.
Amen!

—J. P.

Awake to the significance of the insignificant! Trifles are trifles only to triflers. To ignore trifles is to overlook the spot where decisions are made and where destinies may be determined. God is not only the God of the Infinite but of the infinitesimal. —Maltbie D. Babcock.

Perpetual Good Friday

By Joel W. Lundeen

Augustana Seminary

We bow before His thorn-scored brow;
We share His anguish, feel the shock
Of undeserved pain;
Our vigil o'er, our duty done,
We rise, we turn,
And thoughtless, nail Him to His cross
again.

He asks our love; we give Him pity.
He asks repentance; our answer is regret.
We choose a doubt, and shun in self-fed
Faith's bold impracticality [dread
To rise, and turn,
And thoughtless, nail Him to His cross
again.

Down the long ages ring hammer blows—
Each generation adds its spikes
To those that still impale those patient
hands;

Each bows before a gold-gilt cross —
Then rises, turns,
And thoughtless, nails Him to His cross
again.

Too Early?

Parents and young people, is it too early to begin planning now? "Planning for what?" you ask. Planning to go to S.L. B.I. next fall.

Young people, we have a very fine school here, with capable and good teachers. The Bible department offers Bible courses which equip students for the Christian life in home and congregation, as well as for special mission and church work. There is fine Christian fellowship.

The High School department is of the highest standards, under Christian teachers who are interested in not only the intellectual but also the moral and spiritual development of their students.

Parents, send your boy or girl. You who have none of your own, encourage some young person to come to Outlook. If you have some money to spare, it is a good investment to pay the way for some student.

Pray. Work. Plan Early.

—G. J. Ostrem.

Alle mine synder og urenheter, som og all min koldsindighet og tregthet, all haard het og sløvhet er dyrt nok forsonet, betalt og utslettet av min gjænløser. —Rosenius.

TOPICS OF INTEREST BENEATH THE CROSS

"Beneath the cross of Jesus, I fain would take my stand." The Christian's proper place is always beneath the cross of Christ. Yet Lent invites us to take our place beneath the cross for a special season of meditation on the sufferings and death of our Lord and Savior. Such a season can be of great profit for Christian living.

Beneath the cross—there I see my sins. The cross is a measure of my sins. My transgressions are so great that only the infinite power of atonement of God's Son could blot them out. So black and damning they were that they nailed the sinless Christ to the cross. Before I took my place beneath the cross my deceitful heart hold me I was good. Now I see the awful truth—I wicked.

Beneath the cross—there I see God. I see Him as a holy God that never excuses sin but demands payment in full, even though that payment is made by the blood of His only-begotten Son. But I also see God as the One that loves me from eternity, for as I look at the cross with the dying form of the Eternal Word that was made flesh for me, I remember the words, "For God so loved".... I also recall God's merciful purpose, "That whosoever believeth in Him should not perish but have eternal life." — The pleading look of my dying Savior—ten the weeping of my guilty heart, and finally the yielding of my stubborn will. When I look up again it is into the face of my Heavenly Father. I met Him beneath the cross.

Beneath the cross—there I see what my life should be. "All this He has done that I might be His own, live under Him in His Kingdom, and serve Him in everlasting righteousness, innocence and blessedness." "Redeemed, restored, forgiven," my Lenten resolve shall be this: By His grace, to live beneath the cross of Jesus.

—A. K. H.

Tax Exempt Investments

A tax assessor came one day to a poor minister of the gospel to determine the amount of taxes the minister would pay.

"What property do you possess?" asked the assessor.

"I am very wealthy," replied the minister.

"List your possessions, please", the assessor instructed.

"First, I have everlasting life (John 3:16);

"Second, I have a mansion in heaven (John 14:2);

"Third, I have peace that passeth understanding (Phil. 4:7);

"Fourth, I have joy unspeakable (I Pet. 1:8);

"Fifth, I have divine love which never faileth (I Cor. 13:8);

"Sixth, I have a faithful, pious wife (Prov. 31:10);

"Seventh, I have healthy, happy, obedient children (Ex. 20:12);

"Eighth, I have true, loyal friends (Prov. 18:24);

"Ninth, I have songs in the night (Psalm 42:8);

"Tenth, I have a crown of life (James 1:12)."

The tax assessor closed his book and said, "Truly, you are a very rich man, but your property is not subject to taxation."
(Selected.)

Faith makes our work acceptable to God through Christ; but whatsoever is of unbelief is sin, for without faith it is impossible to please Him.

—Nebo Messenger.

Sins are like germs, for they can not exist when exposed to the light of God's holiness. —Lionel B. Fletcher.

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THE MEANING OF LENT

The Lenten period of forty days is here again. Lent began Wednesday, March 10. This day is called Ash Wednesday. Lent means long, spare or meager. It is a time of humiliation. We should repent in dust and ashes before God. Of course we should do so throughout the whole year. If it is right to dance, drink, play cards and live carelessly at any other time, it is also right during Lent.—No, sin and debauchery are never right. Neither is it a time for denying ourselves a few luxuries. Nor do we gain any merit thereby. We must take up our cross daily and follow Jesus.

Lent is for unconverted people to become converted; for Christians it is a time for sanctification — to draw close to God in Christ Jesus. “Knowing this, that our old Adam was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin,” Romans 6:6. Let the old Adam suffer long on the cross. “Let us put on the Lord Jesus Christ, and make no provision for the flesh.” Rom. 13:14.

“Yet even now, saith Jehovah, turn ye unto me with all your heart, and with fasting, and with weeping and with mourning, and rend your heart and not your garments. And turn unto Jehovah your God: for He is gracious and merciful, slow to anger and abundant in lovingkindness, and repenteth Him of the evil. Who knoweth whether he will not turn and repent, and leave a blessing behind him, even a meal-offering and a drink-offering unto Jehovah your God.” Joel 2:12-14.

Lent means a time set apart:

1. For more frequent hearing and study of the Word of God.
2. For a new vision of the crucified Son of God.
3. For more confident and more frequent prayer.
4. For increased faithfulness in the service of the Church.
5. For bestowal to the needy of what we may save by self-denial.

The proper observing of Lent means joy; the deep, abiding joy of Christ. It means the joy of knowing God better. It means the joy of sacrifice. It means the joy of service. It means the joy of finding our life by losing it for Jesus' sake. joy of finding our life by losing it for Jesus' sake.

Lent means truer fellowship. It means greater opportunity for things that count most. It means power at the center of life. May God grant us all such a Lent this year, for Jesus' sake. Pray for these blessings.

—M. Mandsager, Big Sandy, Mont.
Morning Glory.

Giving Again

“Giving is living”, the angel said.
“Go feed to the hungry sweet charity's bread.”
“And must I keep giving and giving again?”
My selfish and querulous answer ran....
“Oh no”, said the angel, her eyes pierced me through.
“Just give till the Master stops giving to you.”

—Selected.

* * *

Naar vi først begynner aa leve slik som Jesus vil vi skal, trenger vi alt det kristne fellesskap vi kan faa. Grunnen til at noen av oss kan undvære samfundet er at vi ikke er kristne i ordets uverdslige betydning.

FINANCIAL STATEMENT
for year ending December 31, 1943

Balance on hand Jan. 1, 1943	....	\$290.35
Income:		
Subscriptions	.....	\$806.75
Gifts	.....	104.43
Interest	.....	2.01
		913.19
	Total	\$1,203.54

Expenditures:

Printing	.....	\$795.91
Picture Cuts	.....	83.17
Renewal expense	.....	7.00
Stamps	.....	5.59
Banking expense	.....	2.55
Wrappers	.....	4.75
Stationery	.....	11.16
Editor's expense	.....	10.00
		920.13

Balance on hand Dec. 31, 1943 ..\$283.41

* * *

Subscription list now 1930 subscribers. Eight congregations are known to have all their members subscribers to the paper. One parish has all its members subscribers. In doing so it quadrupled its list of subscribers. Many do not renew their subscription. They let it slide until we must cut them off. Renew your subscription before it becomes due. That's the only way. Renew for several years at a time. You save yourself trouble and expense and you save me much time (though no expense). Think of opening and recording 1930 letters with a fifty-cent in each year. How glad I am when someone encloses for two years, or three, or four, or as Mr. Kirkelund did for ten years!

Please let me know promptly when a mistake occurs in your subscription. They are bound to come, but they will be gladly corrected. Some of our subscribers are not sure where to send their renewals. Send them to the address below.

The price of cuts for pictures range from \$2 to \$4. Since this item has amounted to quite a bit this year we would encourage anyone who will to pay for the cut of their church, ladies aid, or individual picture. A good snap picture is all that is necessary for a cut of your church, some historic event, or some personage.

We are thatnful to all those who have sent gifts during the year. In Memoriam gifts are kept track of and remembered from year to year. They may also be put in the form of gift subscriptions in memory of someone. Send such information to the Business Manager. Thanks to all of you who have diligently solicited the subscriptions in your congregation. You have been a help and an inspiration.

Josef B. Haave,
Business Mgr.
Rose Valley, Sask.

Why I Am a Total Abstainer

I Choose to Abstain from Alcoholic Liquors Because:

1. I seek a strong body; alcohol lowers resistance to disease.
2. I desire a keen mind; alcohol confuses the powers of the mind.
3. I strive for spiritual growth; alcohol mars the best in life.
4. I covet self-control; alcohol's first attack is upon the powers of self-government.
5. I would excel in sports; alcohol lessens muscular co-ordination and reaction.
6. I would be efficient; alcohol impairs effective service.
7. I seek safety upon the highway; alcohol increases accidents.
8. I do not wish to waste money upon that which destroys.
9. I would set an example safe for others to follow.
10. I wish to pass on untainted the heritage which is mine.
11. I desire no “entangling alliance”; total abstinence is a declaration of independence from a habit-forming drug which subtly destroys those it claims to serve.

Syndenes forlatelse

Syndenes forlatelse
hjertesorgen slukker;
ti ved den sig uformerkt
paradis oplukker.
Den utfrir av dødens vold,
ti vaar død var syndens sold;
den i Gud gjør sjelen glad,
ti kun synd dem skilte ad.

—Grundtvig.

HAN DØDE FOR MIG

En prest forteller følgende: En aften da jeg vendte tilbake til min prestegaard, møtte jeg en gammel mann som langsomt slepte sig frem paa sine krykker. Da jeg kom nærmere, la jeg merke til at i hans ansikt var dype furer og et uttrykk som vidnet om sorg. Jeg gav ham noen deltagende ord og vendte samtalen straks inn paa det aandelige, idet jeg spurte ham om han hadde fred med Gud.

“Ak, herr pastor!” sa han med klagende stemme, “jeg har nu i tre aar mange ganger bedt Gud om det.”

“Og har Gud hørt din bønn?”

“Nei, men jeg ønsker han maa gjøre det.”

“Nuvel, tenk om du vil holde op med aa be saa mange bøønner og i stedet gjøre hvad Herren ber dig om?”

Den gamle mann saa paa mig med forbauselse, og jeg fortsatte derfor med aa si: “Du vet nok at det ikke staar i Bibelen at vi skal frelses derved at vi med mange bøønner ber Gud om frelse, men rett og slett ved aa tro en fullbragt frelse. Du har nok hørt tale om Jesus Kristus, vaar Herre og Frelser?”

“Ja, det har jeg.”

“Nuvel, hvad har du hørt om ham?”

“Jeg har hørt at han døde paa korset.”

“Ganske riktig, men nu vil jeg gi dig et viktig spørsmal: *For hvis skyld døde han?*”

“For syndere naturligvis.”

“Ja, lovet være hans navn, det er sant; men jeg ønsker at du vil gi mig et nærmere svar; hør: *For hvem døde han?*”

“For oss alle”, sa den gamle med et trykk.

“Ja, det er ogsaa sant. Men du har enda ikke gitt mig det svar jeg har ønsket aa faa. Nevn mig en synder for hvem han døde.”

Efter en stunds betenkning svarte han: “Jeg er ikke noen lærd mann.”

“Kan saa være, men tenk et øieblikk efter. Du sier at han døde for syndere — for oss alle. Men nevndaa engang for mig en av de syndere for hvem han døde.”

Han satt lenge taus. Uttrykket i hans ansikt vidnet om den uro som rørte sig i hans sjel. Men endelig gikk det et lys op for ham. Hans øine lyste av glede idet han sa:

“*Han døde for mig.*”

“Ja nettop. Han døde for dig. Nu sier Gud i sitt ord: “Tro paa den Herre Jesus!” Han sier ikke: “Hold mange bøønner!” Vil du derfor ikke nu tro at Jesus døde for dine synder *til din frelse?*”

“Jo, det vil jeg,” sa han med glede.

Mannen trodde.

Noen dager senere traff jeg ham igjen i byen. Han stod og samtalte med en troende mann sam jeg kjente. Jeg gikk bort til dem og sa til den gamle mann: “Kan du nu si mig for hvem Jesus døde?”

“Ja, pastor,” sa han med gledestraalende øine, “han døde for mig. Nu ser jeg det.”

Hvi skulde jeg sørge, jeg har jo en ven, som bær paa sit hjerte min nød.

Den vennen er Jesus, han elsker mig end, han elsker i liv og i død. [gang, Han gaar ved min side, han vokter min Og naadig han vokter mig livsdagen lang, han svikter, han svikter mig ei.

* * *

En daare sier i sit hjerte: Der er ingen Gud

“Hvormed vil De overbevise mig om det motsatte, naar jeg sier Dem ikke i øinene: “Der er ingen Gud?” Saaledes spurte engang en fræk gudsfornegter den ærværdige biskop Brawsky i Königsberg. Herpaa svarte denne: “Jeg vet ikke, om jeg for den saks skyld vil gjøre mig stor uleilighet, og om jeg ikke hellere overlater det til den hellige skrift at gjendrive Deres paa-stand; i denne er der jo allerede tale om Dem.” “Om mig?” sa spotteren, “hvoreledes det?” “Ja vist,” svarte biskoppen, “netop om Dem, nemlig i Davids 14de Salme, 1ste vers. Bibelen blev hentet, stedet slaat op og forelæst høit og tydelig: “En daare sier i sit hjerte: ‘Der er ingen Gud.’” — Spørgeren blev noget slukøret ved denne besked og gik beskjemmet bort.

En klapperslanges bit er nok til at dræpe et menneske, og giften av en skjødedynd er nok til at dræpe et menneskes sjæl.

* * *

Vaart hjerte skal ikke være bare et sted for besøk, hvor Herren kan komme av og til, men en bolig, hvor han har sitt faste hjem.

Sannheten vil alltid ta sig ut som galskap i vrøvlets verden. —Kierkegaard.

VERG DITT LØNNKAMMER!

Naar du ber, da gaa inn i ditt kammer og lukk din dør. —Matt. 6, 6.

For vaart bønneliv og for vaart gudsliv i det hele har det den største betydning at vi ser de fiender som truer vaart lønnkammer.

Den gamle Adam sier sjelden likefrem at vi skal forsømme vaart lønnkammer. Derimot viser han oss de mest overbevisende grunner for at det nu ikke er saa absolutt nødvendig, og sier det er helt umulig aa skaffe sig en stille stund for Herrens ansikt.

Om morgenen er tiden saa knapp, arbeidet presser paa. Nu er det umulig, sier han.

Om middagen er sjelen allerede fylt til randen av dagens gjøremaal. Det blir bedre efter aftens sier han.

Og om aftenen er man saa trett efter dagens slit paa sjel og legeme. Imorgen tidlig er det bedre, sier han. Da er du uthvilt.

For mange var dette grunner nok til at man helt opgav lønnkammeret.

Men det er ikke nok aa kjempe sig inn i lønnkammeret. Ogsaa der inne blir det kamp. Vi har ikke før bøiet vaare kne, saa er det som alt sammensverger sig for aa hindre vaart sinns samling. Uvedkommen- de og unyttige tanker kommer flagrende. Vi vet ikke engang hvor de kommer fra.

Og har vi jaget disse bort, saa kommer de nyttige tanker. Vi begynner aa tenke paa det vi har aa gjøre idag. Det ene efter det annet. Det er jo saa meget. Og jo mere vi tenker over alt dette arbeide, jo mere føler vi at tiden er knapp. Ja, vi kjenner det likefrem som vi spiller vaar kostbare tid med aa be. Og saa, ja saa ber vi saa kort som mulig.

Se her, hvor enkelt sjelefiended overlister oss, enda vi var kommet inn i vaart kammerog hadde lukket vaar dør. Vaar stille stund fikk han ikke bare forkortet, men ødelagt ved sinnets adspredelse og uro.

Ja, kampen om lønnkammeret er visst den avgjørende kamp i vaart kristenliv.

Derfor setter djevelen inn all sin makt paa aa hindre oss fra lønnkammerets stille stunder. Han vet jo hvad disse stunder betyr for oss. Han vet at den som daglig søker de stille stunder er ubetingelig. Sjelen faarder noget som alle Satans angrep preller av paa.

Men samtidig vet han, at ingen kristen overvinnes lettere og sikrere enn den som forsømmer lønnkammeret. Et menneske- hjerte kan ikke være tomt. Fylles det ikke daglig av Gud, saa fylles det ubønnhørlig av verden.

Hjertet blir fremmed for Gud. Selvprøvelsen forsvinner. Samvittigheten taler nok stundimellem, men det blir ikke noget opgjør. Og saaledes ligger denne sjel og forblør sig. Livet ebber stille ut.

Kjærebror og søster! Verg ditt lønnkammer!

—O Hallesby.

Den lengtende

Jeg lengter saa ofte til hvilen, der oppe i saliges hjem.
Her engstes jeg ofte i tvilen, og undrer om jeg skal naa frem.

Jeg lengter saa ofte til sangen — at blande med skaren min røst.
Her mangler det ofte paa trangten — deroppe skal tungen bli løst.

Jeg lengter saa til at faa flytte, ditop hvor fuldkommenhet er; thi skrupelighet er min hytte og synden mig tryker især.

Jeg lengter til engang at skue i himlen min Frelser saa skjøn.
Her er det saa mangt som vil kue min tro og mit haap og min bøn.

—A. Duna.

UNGDOMMEN er ikke rig paa Tid, ja maaske fattig. Brug den, ligesom Penge, med sparsom Haand og udbetal intet Øieblik uden at høste saa meget for det, som det er værd.

Sig ikke alt, hvad du ved, men vid alt, hvad du siger.

Enhver, som er af Sandhed, søger Sandhed.

They christen ships with champagne; but they at once take to water, and stay on it the rest of their lives. —The Clarion Call.

THE CALL OF GOD

"For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." —John 3:16.

From this we learn that God's only purpose in giving His beloved Son was that the world should through Him obtain eternal life. Being that God has so loved fallen mankind, is then the Lord asking too much of us when He asks us to be His followers in seeking and saving the lost ones? We who are saved to serve our Lord and Master. All Christians are in general called to be servants and stewards of God, and a few out of the many God calls in particular to be His ministers of the gospel.

In remembrance of this may we consider in our text, our particular calling as ministers of God.

We know that Ananias was not an apostle, but the text tells us that he was a disciple of the Lord, and Paul tells us in Acts 22:12 that he was a devout man having a good report among the Jews dwelling at Damascus. He was one out of the little band of disciples which Saul came to have imprisoned.

The Lord came to Ananias one morning in a vision and called him by name, and he immediately and cheerfully answered, "Behold, here I am Lord." Like Abraham and Samuel of old, so was Ananias pleased to hear and accept the call, felt himself ready then and there to do anything that would please the Lord, even though it should have been a hard task.

Brethren! was it not just so also with us in our early converted life? We were so glad that God had so graciously saved us, that we gladly accepted His call and said, "Behold, here I am Lord!" I remember it as well as if it had been yesterday, when I on my way home from church went into a cornfield and there in praise and thanksgiving for the salvation which had just been rendered me, I there promised with solemn oath before God, that I was willing to accept his call and do whatever he would have me do, and go wherever He would have me go. I asked God to lead and guide me into the work. But oh, when I look back upon my life from that memorable day till the present day, I am sorry to say that I have not been zealous in obeying this; my promise; but I have found myself wanting to discard my promise time and again, yes did even after 5 years schooling decide to discontinue my school-work because it was too hard for me, and because I looked at the ministerial work to be too great for my ability?

Brethren! in telling this my story, is it not more or less telling your story. That you have cheerfully and with thanksgiving accepted God's call, but that you have found your selves wanting in fulfilling it or getting out of it as easy as possible!

I ask you before God, have you paid the many vows you have given Him. As you were glad to give the good promise, have you likewise been glad to pay it? Or is it not with us as with Ananias that we were glad to hear the call, and on the spur of the moment we answered, "Behold, here I am Lord." But when we later on found out what the call consisted of, and where we were to go, then we would say, "O Lord, I cannot do that nor go there? Please send someone else!"

Ananias was very glad, as I have said, to answer, "Behold, here I am Lord!" but he was very astonished when he heard whom he should go and help. He thought God was asking too much of him when he was to go and minister to Saul of Tarsus. Why had he been trembling with fear, in knowing that Saul was coming to the city, and now for him to go and minister to him! Why, God can't mean that! And he began to tell the Lord Jesus what a dreadful man this Saul of Tarsus was, that he had persecuted the Christians in Jerusalem, and that he had authority from the chief priests of Jerusalem to come to Damascus and to have all those who call on the name of Jesus bound and imprisoned.

As it was with Ananias it was with Moses, God asked him to go and deliver his people out of Egypt; but he hesitated to go and tried to excuse himself time and again. And although God took away the hindrances and obstacles that lay in his way and promised him help. Still Moses

complained and objected to go until he had kindled the anger of God against him. With Moses it came to the critical point that the call meant life or death to him. He got the choice either to accept the call and go, or refuse and forever be turned from the face of God. A similar story is told of Jeremiah. The Lord had to urge him into the work of saving God's people. In referring to the story of Moses and Jeremiah is it not in part telling ours? Or are we in our time much better and more willing? Brother if you are now saying to yourself: This is nothing like my story ever since I received the call I have been willing and glad to go and I am now waiting and longing to go out in my field of labor! If this is your talk, brother, then I say consider your call and in doing so fear lest you be found to be a Moses.

Let us say with Isaiah: "Here am I Lord, send me."

I doubt not that we are willing to go into the ministerial work if we get what we call a "ood call". However, if the Lord should want us in Madagascar, in Africa or in China—far away from friends and Christians would we be willing to say "Lord send me"? Remember that we are Christians and followers of Jesus who has shown us the great example in this respect. Jesus was willing to go out from His heavenly father, and come to a world of wickedness—to a people that hated him.

When God calls us, it also implies that He will be with us and aid and guide us in our work. God is our fountain from which we shall obtain strength to do His work; therefore let us draw nigh unto Him and commune with Him, not only a certain times when we shall prepare or deliver our sermons or before doing other hard tasks, but let our daily life be in prayer and in the study of the Bible.

And when we thus keep in close communion with God He will and can lead and guide us as He did Ananias. Thus we can know when, where and what to do, and how to do it. For God who looks down Heaven knows just where His needy children are and where the lost sheep has entangled itself. Yes He knows still more, He knows just in what condition the souls are in and what they need as a remedy.

Why must Ananias go at once to help Saul? For, "Behold He prayeth". Jesus was very pleased in having Saul in this condition. Now Jesus saw the fulfillment of Isaiah 53:12 which speaks of the reward for the Saviour's suffering. Jesus had sought the conversion of Saul although Saul had persecuted him. Surely Saul could not forget the strong religious impression made on him when seeing Stephen stoned. It must have been sermons to Saul to see the earnestness and steadfastness of the martyrs. — Jesus rejoiced in knowing that Saul was praying and would also have others to see him. He would have Ananias to behold that man whom he had feared as a persecutor of the Christians. Behold, he who was a blasphemer is now a penitent sinner! — yes let Satan behold it and tremble with fear and let the church, the world, the enemy the pharisees—let all of them witness this sight—Saul of Tarsus in prayer. Again I say, behold, rejoice and be merry with the Lord Jesus for He has found His lost sheep!

From the bottom of my heart I sincerely beg of you to behold Saul of Tarsus and see in him the wonder and miracle of God. In this you see the Grace of God and the power of our Gospel in saving the greatest of all sinners.

In beholding the work of God which was worked by a simple disciple of Damascus may it give us courage and inspiration to put on the full armour and as administrators of Him who goes before we shall win victories for our Master.

What loss would it not have been for Ananias had he not obeyed when he was called the second time, and what honor and victory did not Jesus give him by sending him! Never afterwards did Ananias do such a morning's work as when he conveyed sight to the eyes and gladness to the heart of the last and greatest of the apostles, Saul.

Jesus loved Saul and it moved Him with compassion to hear him pray. Although He had left him alone for three days—yet He remembered him. If a mother could forget her infant child—yet the Lord could not forget Saul. He thought of Saul as

Jeremiah so beautifully states it in Jer. 31:20: "Is Ephraim my dear son? Is he a pleasant child? For since I spake against him I do earnestly remember him still". Therefore my bowels are troubled for him; I will surely have mercy on him, saith the Lord.

— Brethren! Are we moved with compassion when sinners are praying for help? If so, what do we do to help them? You know that there are many in your community who are crying for help, some are in want of food and clothing, others are sick, and still others—and they are not few—who are praying for God to be merciful to them. Now God could answer their prayer by miraculous ways without man's help but he does ask you, brother, to go and help them.

What do you do to help them? I am afraid that you do as so many others do who have abundance of the gifts of God—you pray that God shall care for the poor and fatherless. It is blaspheming God to ask him to feed the hungry and clothe the naked if you have in abundance and will not share it with others. It is also shameful to pray "Thy Kingdom Come" and do nothing to make the coming of the Kingdom possible.

It is also shameful to ask God to save the heathen world if we do nothing to send them missionaries. O my fellow workers, let us rouse ourselves from our drowsiness and half-heartedness and go to work for the Master! —Amen.

Who wrote this sermon?

This sermon was written by Mr. Walstrom of Watrous, Saskatchewan thirty-nine years ago when he was a student in theology at Augsburg Seminary. It was written in the Norwegian language, and has been translated into the English language. May it bring a message to some souls.

Christian Nurture

Christian Nurture is bringing up the child in the nurture and admonition of the Lord. Children are like tiny plants looking up to heaven, that must be carefully cultivated and fed. Have you ever stopped to analyze the fact that every growing thing looks upward to our God in heaven? And so it is with a child — looking upward — looking up into your eyes — looking for love, for approval, admonition, correction, care, support, the aid of a stronger arm to guide them into the paths of righteousness and truth.

To parents, and especially to mothers, God has given this task. Teaching them faith in our God. Hope in everlasting life and salvation in Jesus Christ; love for God, their fellow-men and all things lovely and beautiful; barring the evil from their thoughts and explaining away all mysteries.

Some may say that is the work of Sunday Schools. That may be so, but parents must encourage their children to attend — attend regularly and also encourage and help them to learn their lessons. A Sunday School teacher can do very little in a short half hour on Sunday.

The greatest factor in determining the future of a child is the example of the parents. There is no other training however efficient, that can take the place of that given in a Christian home, where the Word of the Lord dwells richly. Such influence will not be lost, but will remain throughout life.

Christ's command is two-fold: A child is not only to be baptized, but taught as well. Only as we train a child to use and love the Bible at an early age, can we teach him that the problems on truths and practices are solved in the light of "What does the Bible say?" A child should be taught early to seek the approval of God. From the laws of God up to the love of God is a pathway we can all best learn to take in our earliest childhood.

God says in His Word: Proverbs 22:6. "Train up a child in the way he should go and when he is old he will not depart from it." Let us earnestly follow His precepts and pray:

God give us Christian homes,
Blest with dear children Lord,
Who are Thine own.
Cause them to love Thy Word
Thy way to be preferred
And with Thy Spirit stirred
Serve Thee alone.

Why the Lutheran Church Is Here

(Editorial note: This article is taken from *The Southern Cross*, missionary magazine published in British Guiana.)

We do not mean to re-tell the story of its establishment in 1743. We mean by this statement, what reason does it have for being and working in British Guiana today? For to merit a separate existence today, it must have something worthwhile and unique to offer. This is it:

1. It is evangelical. By that we mean the Bible only is its rule and standard for faith.

2. It believes in a Bible, both Old and New Testament, that is inspired by God and without error. A Bible which we believe and accept in all its parts whether we can always understand it or not. For it is the Word of God. We add nothing to the Bible by way of human or church tradition; we subtract nothing from the Bible by way of human reason.

3. It believes that we are saved (justified) only by God's grace which we receive through personal faith in Christ. In no way whatever can we "help" God or assist Him in our salvation. But of course we believe that faith without work is dead. Only that is the result of our salvation, never the cause of it even in a small way. To God alone be glory.

4. It believes and offers real sacraments. It does not add to the number of the sacraments which are necessary to salvation and given us by Christ. It does not subtract from the meaning and significance of Baptism and the Holy Communion so that they become mere church ceremonies which are not the vital Means of Grace. She teaches and offers a Baptism and a Holy Communion that are as real as the holy promises of our Lord.

5. It uses as its normal practise an historic liturgy with historic vestments that are rich in Christian memory, full of the word of God, and which link with the past ages of Christians, "the communion of saints."

6. And it does not believe in nor practice force, in any part of the world, as a means of gaining its ends, no matter how good the ends may be. The Lutheran Church believes in liberty, freedom and democracy, and practises it even when it is in the majority and could use force if it wished to do so, as for example in Scandinavia.

* * *

"The Sunday school, together with the church, home, and school, is indispensable. A combination of these makes the character of our younger generations."—E. P. Carville, Governor of Nevada, in *The Sunday School Times*.

Not Men, But Christ

Not men, but Christ, be glorified, exalted;
Not men, but Christ, be honored and acclaimed;
He who alone has borne our griefs and sorrows;
He Who alone has saved us from our shame.

Without the camp His blood He freely offered;
Without the camp God's wrath 'gainst sin He bore;
So great His love for us He would not falter;
So great His love, the crown of throns He wore.

Without the camp may we now gladly join Him;
Without the camp may we bear spleen and pain;
Rejoicing that our Lord has deemed us worthy;
Rejoicing that the cross means heavenly gain.

God give us men who will exalt the Savior;
God give us men who for His cause will stand;
Men who will count but dung all save His favor;
Men who His Name will hail in every land.
—Hilda Rovik Lindal.

It is amazing how serious a small sickness can become on Sunday morning.
—Western Lutheran.

Dear Editor.

Following list of Donations have been sent in since last December, Sincere Thanks to Donors.

Our oldest member at the Home Andreas Negaard, celebrated his 94th Birthday in January. His Daughters and families from Dornelee were present. Following Ladies brought Birthday Cakes. Mrs. Tronnes, Mrs. Stangstad, and Mrs. Skateboe of Camrose. Mrs. Reta Ohman of Bawlf brought a cake with 95 candles on it. Mrs. Vrolson and Mrs. Kjenner, Mrs. K. O. Eggen and Mrs. Albert Pederson. Delicious lunch was served to everyone present.

Sincerely Yours
Sister Marie Weiks.

Gifts in Cash

ARMENA, ALTA. — In memory of Mrs. Nester Johnson, from Mrs. Nels Grue \$1.00; Mrs. Beret Grue 75c; Mr. and Mrs. Bert Lomness \$2.00; Mrs. A. Skaret \$1.00; Thor Johnson family \$1.00. Skandia Ladies, Rev. S. J. Rude Pastor \$15.00. Skandia L.D.R., \$5.00.

ATWATER, SASK. — In memory of K. J. Huseby Atwater. From Relatives and Friends in the U.S.A. and Atwater, Sask. \$10.00.

BAWLF, ALTA. — From Rev. John Tandberg in memory of Helga Olson of Minneapolis, Herman Boness of Edmonton \$5.00. From Rev. John Tandberg in memory of C. P. Hanson, Bridgewater, S.D. \$5.00. In memory of R. Storvick, from Mr. and Mrs. R. S. Reinhardt \$1.50; Rogness Bros. \$2.00; Mrs. Reta Ohman, Allen and Marlene \$2.00; Mrs. S. Molstad and Harold \$2.00; Mr. and Mrs. K. O. Eggen \$2.00; Steven and John Ness \$2.00; Mr. and Mrs. S. T. Weterberg and Mr. and Mrs. H. H. Shannon \$5.00; Mr. and Mrs. Albert Gunderson \$2.00; Julius Hendrickson family \$2.00; Sister Marie Weiks \$2.00; Mr. and Mrs. N. L. Kvittum \$1.00; Mr. and Mrs. Albert Pederson and Melvin \$1.00; Mrs. Helene Scheidegger \$1.00; Mr. and Mrs. Ed. Erickson \$1.00; Mr. and Mrs. A. Zemlicka \$1.00; Mr. and Mrs. M. Owren \$1.00; Mr. and Mrs. C. Hendrickson \$1.00; Mr. H. T. Hendrickson \$1.00; Mr. and Mrs. G. Kolkind \$1.00; Rev. John Tandberg in memory of Matias Dahl, Weldon, Sask. \$2.00; and in memory of Mr. Ole Kirkvold, Calgary \$5.00. Mr. and Mrs. K. O. Eggen and Sister Marie Weiks in memory of Mr. Ole Kirkvold, Calgary \$5.00. Rev. John Tandberg, in memory of N. E. Broum and Goerge Hanson, Preeceville, Sask. \$5.00; and in memory of Sister Ingeborg Borgen, Chicago \$1.00.

BAGLEY, SASK. — From Mrs. Lena Pederson and Peder in memory of Mr. Oscar Person of Fairy Glen \$10.00.

BIRCH HILLS, SASK. — Birch Hills Ladies Aid, Rev. P. Lerseth, Pastor \$10.00.

CEREAL, ALTA. — Lutheran Ladies Aid in memory of Mrs. Anna Magnusen \$2.00.

CAMROSE, ALTA. — Mr. and Mrs. R. Brager \$2.00; Mr. and Mrs. Thos. Krogstad in memory of Mr. R. Storvick \$1.00, also from Mr. and Mrs. A. Mosand \$1.00. Camrose L.D.R., Rev. A. M. Vinge, Pastor \$5.00; Mr. G. Dahl \$1.00.

CROOKED RIVER, SASK. — Helping Hand Ladies Aid \$5.00.

CLARESHOLM, ALTA. — Nedaros Ladies Aid, Rev. Raymond Olson Pastor (Building Fund) \$15.00.

CALGARY, ALTA. — Mr. J. J. Anderson in memory of Mrs. Martin Olson, Camrose \$2.00.

DONALDA, ALTA. — In memory of Mrs. Martha Ellefson from Mrs. Martha Olson, Herman, Walter and Viola \$4.00; Melvin, Mildred Olson and family \$1.00; Agnes and Oscar Olson \$2.00; Mr. and Mrs. S. J. Broughten (to Building fund) \$2.00; Bethany Ladies Aid, Rev. Haave, Pastor, (Building Fund) \$10.00; Donalds Ladies Aid, (Bldg. Fund) \$3.00; Anton and Emma Olson (Bldg. Fund) \$1.00; Mr. and Mrs. Earl Byerstein 25c. Friends in the Bethany Congregation (Bldg. Fund) \$5.00. In memory of Mr. H. M. Johnson, Donalds Ladies Aid, Rev. Haave, Pastor, \$5.00; Mr. and Mrs. S. J. Broughten \$2.00; T. Hagen and family \$1.00; Mr. and Mrs. P. C. Dennis \$3.00; Mr. and Mrs. E. Wold and family \$1.00; The Blomgren family \$1.00; Helmer and Henry Borge \$1.00.

ENCHANT, ALTA. — Ebestad Ladies Aid, Rev. R. Olson, Pastor (Birthday Offering) \$14.70. Children and Grand-

children in memory of Mrs. Hanna Otteson \$10.00; also Zion Luth. Church \$2.00.

EDBERG, ALTA. — Mr. and Mrs. W. E. Hall in memory of A. B. Johnson, New Norway \$1.00 and Mr. and Mrs. L. W. Lein (Building Fund) \$1.00. Edberg Luth. Ladies Aid in memory of Mr. Peter Olson, Rev. Haave, Pastor \$5.00. Rose Bush Ladies Aid, Rev. E. B. Haave, Pastor (Building Fund) \$25.00.

GOLD TOWN, SASK. — The Highland Ladies Aid, Rev. M. B. Odland, Pastor \$20.00.

GLENSIDE, SASK. — Green Valley Ladies Aid, Rev. G. O. Evenson Pastor \$5.00.

HENDEN, SASK. — Skandia Ladies Aid, Rev. Walker Pastor \$10.00.

HOLDEN, ALTA. — Sion Ladies Aid, Rev. A. K. Odland, Pastor \$10.00.

HOLLIQUIST, SASK. — Spring Valley Ladies Aid, Rev. O. J. Marken \$5.00.

HAGEN, SASK. — Saron Ladies Aid, Rev. P. Lerseth Pastor \$12.00.

IRMA, ALTA. — In memory of Olaf Larson from Sharon Ladies Aid \$5.00; Mr. and Mrs. John Larson \$2.00; Mr. and Mrs. L. Hollengen \$2.00; Mr. and Mrs. F. W. Knutson \$2.00; Mr. and Mrs. A. E. Knutson \$2.00.

MINNEAPOLIS, MINN. — In memory of Hr. Anton Forson, Cadogan, Alta., from Mrs. S. A. Dahlvang \$2.00 and from Mr. and Mrs. K. I. Norman \$1.00.

MACOUN, SASK. — Macoun L.D.R., Rev. Sigmond Bue Pastor \$10.00.

MEETING CREEK, ALTA. — Mr. A. Anderson to Building Fund \$1.00.

NEW NORWAY, ALTA. — New Norway Ladies Aid, Rev. Haave Pastor (Bldg. Fund) \$5.00.

OUTLOOK, SASK. — Sask. Ladies Aid Rev. G. O. Evenson Pastor \$10.00.

OUNGRE, SASK. — Oungre Community in memory of Edwin C. Foster \$3.00; also from Dr. and Mrs. J. Brown \$2.00.

PRINCE RUPERT, B.C. — St. Paul Ladies Aid, Rev. Anderson Pastor \$10.00.

PREECEVILLE SASK. — St. Johns Ladies Aid, Rev. G. Ostrem Pastor \$10.00.

In Memory of Nels E. Broem from Mr. and Mrs. Homstol \$2.00; Miss Bertha Sougmyr \$3.00.

ROUND HILL, ALTA. — Trondhjem Ladies Aid, Rev. A. M. Vinge \$5.00; Ludvig Pederson \$2.00.

RYLEY, ALTA. — In memory of Ralph Olson of Amisk Creek from Mr. and Mrs. O. Kirkelund \$2.00.

SCOUT LAKE, SASK. — Grand Valley Ladies Aid, Rev. F. F. Johnson Pastor \$10.00.

SCANDIA, ALTA. — Mr. and Mrs. P. Borckers and family in memory of Hanna Otteson \$2.00.

STAPLES, MINN. — Mr. and Mrs. Archie Larson in memory of Anton Forson, Cadogan \$1.00.

TORQUAY, SASK. — Lacque Parle Lydia Society, A. K. Haugen, Pastor \$10. Trinity Ladies Aid, Rev. A. K. Haugen Pastor \$10.00.

TOFIELD, ALTA. — Amisk Creek Ladies Aid, Rev. A. M. Vinge Pastor \$8. Bardo Ladies Aid \$1.25; Mr. and Mrs. Martin Hagen (Building Fund) \$10.00.

VICEROY, SASK. — Mrs. Reindahl 50c; St. Olaf Ladies Aid, Rev. Hjortaa Pastor \$5.00.

WELDON, SASK. — Weldon Ladies Aid, Rev. J. A. Korshaven, Pastor \$10.00.

WETASKIWIN, ALTA. — Mrs. H. Gulickson \$1.00; Mrs. Joe Jorgenson \$1.

WHEAT CENTRE, ALTA. — Mr. and Mrs. Albert Hanson and Mrs. Rena Otteson in memory of Mrs. Hanna Otteson (Building Fund) \$6.00.

VIKING, ALTA. — Mr. and Mrs. C. Swanson in memory Victor Johnson \$1.00; Golden Valley Sunday School, Rev. J. B. Stolee \$3.50.

VERNDAL, MINN. — Mr. and Mrs. Christ Holman in memory Anton Forson, Cadogan \$2.00.

VALHALLA CENTRE, ALTA. — Valhalla Ladies Aid, Rev. H. A. Strand \$10.00 Mr. and Mrs. Nepstad in loving memory of Father Rev. O. O. Haugen \$10.00.

Measure not men by Sundays, without re regarding what they do all the week after.

—Fuller.

* * *

Gifts in Natura

ADMIRAL, SASK. — Admiral L.D.R., Rev. A. Tvedt, 1 Cushion Top, 1 Handk., 1 pot holder, 2 Tea towels, from Rev. and Mrs. Tvedt 1 Rofier Towel and 1 Wash cloth.

So. Imanuel Ladies Aid, 1 Quilt, 5 Tea Towels.

ARMENA, ALTA. — Mrs. Oscar Hendrickson 1 qt Canned Fruit. Mrs. L. O. Ness, 1 qt Canned Fruit. Mrs. M. H. Hendrickson 2 lbs. of Lard. Mrs. Tony Broen 1 Towel.

BAWLF, ALTA. — Mrs. Louise Bergquist 1 Box of Apples. Mrs. Hans Hanson 1 Box of Apples. Mrs. Lena Erickson 1 Box of Apples. Mr. and Mrs. Harold Olson, several lbs. of Meat and a Box of Flat Bread. Mrs. Reta Ohman, Christmas Cakes. Mr. and Mrs. K. O. Eggen a case of Oranges. Rogness Bros. 2 Boxes of Oranges. Mr. and Mrs. Ole Loken 1 Box of Apples. Amanda Olson, Box of Candy. Bawlf Hardware, a large sized Turkey. Mr. and Mrs. Albert Gunderson 10 doz. Eggs. Mrs. Kjenner, several lbs. of Grapes. Mrs. Stenvik several lbs. of Grapes. Hans Nelson, 2 doz. Oranges. H. H. Shannon, 10 lbs. of Grapes. Mr. and Mrs. Pacob Loverud 5 gal. of Milk.

CALGARY, ALTA. — Trinity Lutheran Ladies Aid, P. Hanson Pastor, 1 fancy Dish Towel, 8 individual parcels for old People, (containing towels, wash cloths, aprons, Soap, Candies etc.)

ECKVILLE, ALTA. — Mr. and Mrs. Martin Stenvik, 4 Chickens, and several lbs. of Meat.

ENCHANT, ALTA. — Mrs. Otteson and family 1 Turkey, 1 Bag of Candy, 3 lbs. of Lard and 1 lb. of Crisco.

GRANNUM, ALTA. — Dorcas Ladies Aid, Rev. R. Olson, Pastor, 8 individual parcels, Containing Scarf, Stationery, Handkerchiefs, Woolen gloves and Hose. From Mrs. Fjordbotten, Mrs. Nelson, Mrs. Knutson, Mr. and Mrs. Fred Embyck and Mrs. Eddie Jorgenson. Mrs. A. C. Fjordbotten one pair Pillow Cases, Mrs. P. K. Johnson, 1 pair of Pillow cases. Mrs. J. B. Johnson 2 Towels. Mrs. E. Ellefson 2 Towels. Mr. and Mrs. Fred Embyck 1 pair Pillow cases.

HOLDEN, ALTA. — Sion Ladies Aid Rev. A. K. Odland Pastor. Sent by following members: Mrs. H. Huseby, Mrs. G. Johnson, Mrs. O. Sorgen, Mrs. L. Gunderson, Mrs. J. Gunderson, Mrs. A. Oppen, Mrs. A. Bratrud, Mrs. C. Bratrud, and Mrs. Alfred Bratrud, Mrs. T. O. Bratrud, Mrs. M. Magnuson, Mrs. H. Gunderson, Mrs. M. Knutson, Gifts: 7 doz. Eggs, 5 lbs. Butter, 4 qts of canned Fruit, 2 qts Cream, 2 lbs. of coffee, and 1 Chicken.

MILLET, ALTA. — Wang Ladies Aid, Rev. K. O. Kandal, Pastor. 1 woolen Blanket, Mrs. T. B. Jevne, 1 pair emb. Pillow cases. Mrs. B. Kveen 1 pair fancy Pillow cases. Mrs. Anton Hegge 2 Tea towels. Mrs. Alec Johnson 1 Towel. Mrs. T. T. Jevne a pair home knit Gloves. Mrs. Melvin Lee 1 pair woolen Hose. Mrs. C. Hegerud 1 pair woolen Hose. Mrs. B. Kveen 1 pair woolen Hose. Mrs. J. J. Anderson, 2 Tea towels.

MORRIN, ALTA. — Mrs. A. Kalevik 1 Sweater.

MOSSBANK, SASK. — Lake Johnstone Ladies Aid, Rev. H. F. Johnson, Pastor, 1 Quilt.

NEW NORWAY, ALTA. — Mrs. N. Stromberg 2 Tea towels, 1 towel, 1 wash cloth, and 1 pot holder.

PONOKA, ALTA. — Asker Ladies Aid, Rev. K. O. Kandal, Pastor. 18 individual Gifts: 3 lbs. of coffee, 1/2 lb. tea, 2 peices of toilet soap, 2 peices laundry soap, 2 pair pillow cases, and 1 dresser scarf.

WETASKIWIN, ALTA. — Wetaskiwin Ladies Aid, Rev. K. O. Kandal, Pastor, Individual gifts for each member at the Home.

WINNIPEG, MAN. — L.D.R. of the First Norw. Luth. Church, Rev. K. Bergsagel, Pastor, 1 pair of Flannelette Sheets, 2 pr. Flannelette Blankets, 4 pr. of Pillow Cases, 2 library table scarves.

TOFIELD, ALTA. — Amisk Creek Ladies Aid, Rev. A. M. Vinge, Pastor. 1 pr. of Socks from Mrs. Carrie Berg, 1 pr. Pillow Cases and 1 towel from Mrs. J. Floten. 1 pr. Pillow Cases from Mrs. H. Hillerud. Mrs. C. Erickson 1 Petticoat. Mrs. C. Patterson 1 pr. of Mitts and Socks. Mrs. J. Jacobson 1 Woolen Blanket, 2 pr. Socks and 1 Comb. 1 Quilt. Mrs. I. C. Olson

1 lb. of coffee, 2 qts of fruit. Mrs. A. Haugen 1 Beet Pickles. Mrs. C. Johnsrud 1 pr. Mittens and 2 qts of Jam.

Bardo Ladies Aid, Rev. A. M. Vinge, Pastor. Anna and Nora Anderson 1 pr. large bath towels. Mrs. C. J. Rude 1 bed Jacket. Mrs. T. Rorem, Mrs. Martha Hagen and Mrs. Martin Hagen 1 table Cloth and 4 lbs. of Lard. Mrs. Ragna Heiberg 1 box of Rinso and 2 qts of Preserves. Mrs. Ovidia Brecken 2 tins of Lard. Mrs. C. Rude, 5 Tea towels. Mrs. Mable Johnson 1 Lady's Flannelette Nightgown. Mrs. A. Fashaug 1 pr. Pillow cases and 2 wash cloths. Mrs. Magda Hendrickson 1 Bath towel. Helen and Alfred Moen and Alice Finseth 1 Bath Towel. Mrs. Ida Westby 1 Bath towel and Mrs. Ida Westby 1 Bath towel and 2 peices of toilet Soap and 1 box of Oxydol.

The Ministry of Silence

"So they sat down with him upon the ground seven days and seven nights, and none spake a word to him, for they saw that his grief was very great." Job. 2:13.

Silence may be the language of anger, pride, fear, indifference, sorrow, or stupidity. But it may also be the very eloquence of love, humility, trust, sympathy, joy, or intelligence. The circumstances, the facial expression, the attitude and movements of the body, are of course interpreters. But as true a key to its meaning is that strange telepathy of the spirit which employs a code that can be decoded only in the inner chamber of the heart.

What a stinging rebuke silence may be, for instance, when somebody in a group tries to tell a smoky story! And how gratefully acceptable silence may be when a friend visits a bereaved friend who is bowed down in grief and would only be distressed by talk. Job's friends understood the wisdom and kindness of silence.

We talk too much. And we listen to too much talk. Our tongues are loose at both ends. A Swiss inscription reads: "Speech is Silver; Silence is Gold." That is, talk is small change, but silence is a gold coin. Andrew Lang complains: "To be always with others, always gregarious, always chattering like monkeys in tree-tops, is our ruling vice." Certainly, there is nothing so pathetic as a person incapable of silence.

Carlyle makes another observation: "If we could but hold our tongues for a single day, we should emerge from its element refreshed and invigorated with the reassuring consciousness of power and clear and cheerful views of life and duty.... Our age is an age of distraction, and we glory in the fact. Patriarchal meditation in the elds, oriental watchfulness among midnight stars, are now impossible to us, for silence and repose have utterly perished from our lives. Possibly we save time, but we certainly lose eternity." Pythagoras said to his students: "Be silent, or say something better than silence!"

A group of Christian missionaries in India have agreed to impose upon themselves complete silence for one day out of the week, when vacationing "in the hills." The result is like a bath of the soul.

There is something wanting in the sympathy that cannot express itself in silence and be felt across a room. There is something lacking in the appreciation that is not silenced by the inspiration of the beautiful. There is something wrong about the love that is copious in words and finds itself embarrassed by the hush of stillness. He who does not prefer the benediction of silence in the sanctuary to the whispering of a neighbor remains a stranger to the "still, small voice." We might quote Paul appropriately here: "If there be no interpreter, let him keep silence in the church, and let him speak to himself and to God." "The Lord is in his holy temple; let all the earth keep silence before him."

—C. J. Sodergren.

What Have I?

Shamgar had an ox-goad,
David had a sling,
Samson had a jaw-bone,
Rahab had some string,
Dorcas had a needle,
Mary had some ointment —
All were used for God!
What have I?

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sitt

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i Mars, 1944

Femte søndag i faste (Maria bebudelsesdag)

SALIG ER HUN SOM TRODDE

Lukas 1, 29-45

K. O. Lundeborg

“Salig er hun som trodde” staar der paa gravstenen over en kjær gammel fattig krøplingekvinde i Norge. I sin ungdom var hun kommet til tro paa Jesus som sin frelser, og denne tro bar hende gjennom et langt liv i trangsel og fattigdom, indtil hun i tro fik gaa hjem til sin frelser. Ingen gravskrift kunde ha passet bedre for hende end denne.

Du og jeg vilde like at faa en saadan gravskrift, om den med rette kunde settes paa vor gravsten: “Salig er hun (han) som trodde.”

Dette var Elizabets hilsen til Maria, da hun kom paa besøk, efter at engelen hadde sagt hende at hun skulde bli Jesu mor. Og intet kunde passe bedre paa Marias liv. Ogsaa hun var fattig og hadde meget at gaa igjennem, indtil “sverdet gjennomstak” hende ved korset. Men “salig” var hun, saa hun sier selv: “Fra nu av skal alle slegter prise mig salig.”

1. *Hvad var det Maria trodde som gjorde hende salig?* Maria hadde faat et budskap fra Gud, og det hadde tændt en tro i hendes hjerte som gjorde hende salig. For “troen kommer av forkyndelsen — av Guds ord.” Har du din tro av luften, saa er ogsaa din tro bare luft.

Men det budskap hun fik var rent overvældende: *Gud skulde bli menneske, og hun skulde bli hans mor!* Der er to enestaaende undere i vor slegts historie: Guds søns kome til verden, og hans bortgang fra verden, *undfangelsen* av den Helligaand, og *opstandelsen fra de døde*. Disse undere kan sidestilles, og jeg synes næsten at dette er det største, at Gud blev menneske. “Gud aapenbaret i kjød” er gudfrygtighetens hemmelighet, sier Paulus. Vi staar her ved utspringet av den livsens flod som vælder frem til evig liv i den menneskeblevne Guds søn. Det var derfor ikke for meget om “Maria bebudelsesdag” blev en av vore største mindedage. Men det er med denne som med Kristi himmelfartsdag, at kirken gaar dem forbi næsten i taushet.

Men var budskapet enestaaende, saa krævet det ogsaa en enestaaende og overmenneskelig tro. At Gud selv skulde bli menneske, og at Maria paa overnaturlig vis skulde bli hans mor, det maatte jo være *umulig*, noget som aldrig før hadde hendt i verden. Derfor føiet engelen ogsaa til disse ord: “*Ti for Gud er ingenting umulig.*” Paa denne grund vaaget Maria sig til at tro det *umulige*.

2. *Hvad slags tro er det som kan gjøre folk salige?* Der er mange slags tro i verden. Alle har jo nogen slags tro. Det har været sagt at “hver blir salig i sin tro,” men saa blir vel ogsaa “saligheten” derefter. De flestes tro er grundet paa det som er rimelig og fornuftig og som stemmer med den almindelige erfaring i verden. Naar man saa møter saadanne “umulige” ting som “*jomfrufødselen*” og Kristi opstandelse, saa ryster ofte endog prester og menighetsfolk i mange kirker paa hodet til det, som noget aldeles umulig og meningsløst.

Men det er alene troen paa det “*umulige*” som gjør salig. Var ikke Guds søn kommet ind i verden som menneske paa overnaturlig vis ved undfangelsen av den Helligaand, i alt lik os, dog uten synd, saa hadde vi ingen frelser, men kun et godt eksempel for os mennesker at etterfølge. Vi møter dette “umulige” ved næsten hvert led i vor kristne tro.

Dette har ogsaa været de troendes *erfaring* til alle tider. *Abraham* trodde det umulige, at hans nitti-aarige hustru skulde faa en søn, og at Gud “kunde gjøre døde levende og opvække ham barn av disse stene,” om han ofret sin eneste alderdoms søn. Han var “fuldt viss paa at det som Gud hadde lovet, det var han ogsaa mächtig til at gjøre.” Paa Herrens ord vaaget han at tro det umulige.

DEN SEIER SOM VINNER OVER VERDEN

Denne historie er fra den tid da de store seilskib enda ferdedes paa havet. Beretningen, en engelskmann, var styrmann ombord paa ett av disse.

En dag, forteller han, blev jeg paa fordekket var en ung gutt sam stod i dype tanker ved skanseklædningen. Han var en meget vakker ungdom, men ansiktet bar preg av at han hadde gjennomgaatt litt av hvert. Jeg skjønte at det var en dekksgutt med navn Allen Bancroft, som jeg hadde hørt om, men ikke før snakket med. Jeg gikk bort til ham: “Allan,” sa jeg, “er dette din første reis?”

“Ja, hr. styrmann,” svarte han, og førte haanden til luken.

“Du finner det kanskje ikke saa lett aa bli vant med livet ombord?”

“Nei, men jeg prøver aa venne mig til det. Og saa vet jeg at vi har samme Gud tilsjøs som paa land. Da skal nok alt gaa bra.”

Svaret lot mig skjønn hvorfor han var blitt en skive for haan og spott ombord.

Noen dager senere, da jeg stod akter og snakket med apteinen, hørte vi skrik og skraal forut. Vi gikk framover og opdaget da Allan omgitt av en flokk matroser som med vold og makt vilde faa ham til aa drikke av en brennevinsflase. Det var en av de flasker som regelmessig blev utdelt til mannskapet.

“Ja, bare le, dere,” hørte vi ham si; “men dere faar mig ikke til aa drikke. Ille er det at dere selv drikker, men enda verre er det at dere vil true andre til det.”

Da tok en svar laban fatt i gutten og vilde true flasken i munnen paa ham. Men Allan fikk vridd sig løs, rep fatt i flasken og hvide den raskt overbord.

Kapteinen, som selve ikke var helt edru, blev nu rasende og rapte forarget: “Heis den kanaljen op paa storbommen og la ham kjøle sig av der en tid. Jeg skal lære ham, jeg, aa hive skibseilendom paa sjøen!”

Gutten gjorde fort honnør: “Unnskyld, hr. kaptein, jeg mente ikke aa være frek. Jeg skal selv gaa tilværs; det er ikke nødvendig aa heise mig op.”

Uvant som han enda var med sjølivet, gikk det litt sent for ham i vantet. Kapteinen ropte sint: “Rapp dig, din elendige

Saa var det med *Maria*. Vi kan høre en svak klang av smerte i Elizabets ord: “Salig er hun som trodde.” Hendeas mand hadde ikke trodd og sat nu stum straf for sin vantro. Det er godt for os at mindes at den tro som gjør salig, er *tro paa det som ikke sees, paa det umulige*.

Var det ikke slik med dig, troende ven, at du maatte tro paa det umulige, da du stod der i din nød som en fortaapt synder og saa ingen utvei, og da, saa umulig som det saa ut, fik tro dig frelst paa Herrens ord om frelsen i Lammets blod?

“*Da en ugudelig du bleven var, utfattig sjæl som intet i sig har, da fik du se det blod paa korset randt, og lægedom for sjælesmerten fandt.*”

Paa Herrens ord vaaget du dig til at tro det umulige.

Og saadan er det gjennom den troendes *hele liv*. Vi staar atter og atter overfor umuligheter og ser ingen løsning. Der er synder og feil, sorger og nød, byrder og trangsel av mange slags, og alt ser mørkt ut. Men saa bringer Guds aand os et ord fra Gud, og saa lysner det. Vi vaager at tro paa det umulige.

Saadan er det ogsaa *i arbeidet* for at vinde sjæle for Gud. Kan Gud gjøre døde levende? Kan døde syndere vækkes og frelses? Umulig synes vi, især i vor tid. Da blir spørsmålet om vi vaager at tro det *umulige*. Da skal vi mere end seire i alt, fordi han som gav løftene aldrig svigter. Og da skal vi med *Maria* faa prise Gud, endog før vi har set at det umulige er blitt en virkelighet.

Maa vi faa mere av Marias tro og bli bevaret fra Sakarias’ vantro!

landrabbe!” Gutten adlød, men mistet derved fotfestet, saa han blev hengende bare efter hendene. En haanlatter var all den sympati han fikk. Endelig fikk han igjen feste for foten, og kom sig til slutt op paa mersset.

“Bli der til stivsinnet har fosset ut av dig,” ropte kapteinen op til ham.

Før kvelden kom, gikk jeg inn til kapteinen og bad for gutten. “Han er ung”, sa jeg, “og det er fare for at han blir syk om han maa være der oppe lenger.”

“Han syk!” svarte kapteinen barskt. “Aa nei, en slik stivnakke blir ikke syk saa lett.”

Men han gikk dog paa dekk og ropte op til Allan, som stras svarte høflig.

“Du skal faa komme ned om du vil drikke dette her.” — Kapteinen holdt et glass whiskey i haanden.

“Jeg kan ikke, hr. kaptein,” svarte gutten. “Jeg har fast bestemt mig ikke aa nyte rusdrikk.”

Kapteinen svor, og vendte sig mot mig. — “Der ser De selv hvad slags opsetsig ar han er, styrmann. Han skal faa bli der oppe i natt. Jeg tenker han blir adskillig spakere i morgen.”

Litt senere paa kvelden fikk jeg litt brød og kaffe av kokken, tok et teppe med mig og gikk op paa mersset.

“Jeg synes synd om dig, gutt,” sa jeg. “Men hvorfor tok du ikke bare en slurk av flasken? Det vilde sikkert stillet kapteinen tilfreds.”

Han saa paa mig med alvorlige øine. — “Hr. styrmann,” sa han, “om De hadde lovet Deres mor i hennes dødsstund ikke aa drike, vilde De da bryte et slikt løfte?”

“Nei,” sa jeg, “men nød bryter lover. Jeg tror at hun selv vilde ha tilraadet dig til aa ta en draape under den vanskelige stilling du er i nu.”

“Men det tror ikke jeg. Og et løfte er et løfte,” svarte han fast.

Jeg bød saa godnatt, og skyndte mig ned igjen, for aa unngaa videre uleiligheter baade for ham og mig.

Næste morgen kom kapteinen paa dekk helt edru. Han holdt et glass opvarmet vin i haanden. Da han ropte op, kom intet svar fra mersset. Litt urolig sendte kapteinen to matroser; de meldte at gutten hadde sovnet av utmattelse og var for stiv av kulde til selv aa gaa i vantet. De fikk da ordre til aa fire ham ned.

“Se saa,” sa kapteinen med mildere stemme, “skynd dig nu aa drikke denne varme vinen, saa sal du slippe med det.”

“Faar jeg lov aa fortelle kapteinen hvorfor jeg ikke vil drikke?” spurte Allan med svak røst.

“Javel, — men drikke skal du etterpaa; jeg vil nemlig ikke vite av noen opsetsighet paa mitt skib.”

“Fjorten dager før jeg gikk ombord,” sa Allan, “laa jeg paa kne ved min mors grav og gjentok det løfte jeg hadde gitt henne før hun døde, at jeg med Guds hjelp aldri vilde smake det som hadde fordervet min far og knust hennes hjerte. To dager senere besøkte jeg far i det fengsel han sitter i for ugjernning begaatt i drukkenskap. De faar gjøre med mig hvad De vil, hr. kaptein, — la mig fryse ihjel paa mersset eller hive mig paa sjøen, men tving mig ikke til aa gaa i min fars fotspor!”

Gutten var saa utmattet at han sjanglet der han stod.

Kapteinen stod litt, saa gikk han fram og la haannen paa dekksguttens skulder; saa sa han, vendt mot mannskapet: “For vaare mødres skyld skal vi herefter respektere Allan Bancrofts løfte. La ingen mere gjøre gutten fortred!” — Saa gikk han fort inn i kahytten.

Da matrosene ogsaa hadde gaatt, vendte gutten sig mot mig: “Hr. styrmann, betyr dette at det er slutt paa ondskapen?”

“Ja, Allan,” sa jeg, “det betyr at din tro paa Gud har seiret. Ingen vil herefter hverken true eller lokke dig til drikk.”

Han stod ombord i vaar skute i ca. tre aar. Da han avmønstret for aa lese navi-

gasjon, fikk han av kapteinen et gullur med kjende for god og tro tjeneste.

Men av større betydning for Allan var at han hadde faatt være et redskap i Guds haand til aa føre to av kameratene til omvendelse og tro.

MAA VI OPGI DEN KRISTNE MORAL?

Av pastor Johs. Smidt.

At det skulde komme dit, at det spørmaal virkelig kunde reises! Men det er reist, og det med kraft. En stadig større skare synes aa flokkes om det merke som bærer tegnet: “Ned med den kristne moral.”

I virkeligheten er vel dette tidens største problem og ungdommens største vanskelighet. Selv om hverken samfundet eller den enkelte har levet op til det, har dog den kristne moral staatt som den absolutte autoritet i aarhundreder. Den har vært det anerkjente grunnlag for samliv og arbeide baade ute og inne. Men nu skal signalene senkes!

Vi gammeldagse grøsser ved tanken, naar vi tenker paa konsekvensene av dette. Og vi strammer oss op og krever at nu maa moralen igjen settes i høisetet. Og vi formaner ungdommen og advarer mot tiden!

Men skal tro om vi klarer oss i kampen? Eller kan det være mulig, at denne krise er kommet ikke fordi det var noe galt med den kristne moral, men fordi det var noe galt med oss?

* * *

Det kan neppe være tvil om, at moralens forsvarere trenger like meget til besinnelse idag, som de der vil bryte den ned. Og hvad er det som har vært galt med oss?

Det er dette, at vi har fremholdt kravet og glemt kraften.

For en tid siden hørte jeg et glimrende ord fro en gammel prest. Han pleiet aa si: “Moral uten religion er ubarmhjertighet.” Han visste, den erfarne mann, at det kristne krav er ikke lett, det er aa spenne buen til det ytterste. Men hvordan skal et stakars lite menneske i dagliglivets *paakjening* klare det, uten aa faa kraft til aa ville og til aa handle?

Her er nettop vaar store feil. Vi har krevet og krevet, men vi har glemt det som er enda viktigere — aa skaffe kraften til det liv som kreves.

Det er ubarmhjertig, sa den gamle prest. Ja, det er ubarmhjertig aa kreve uten aa gi. Krever vi av vaare barn, at de skal leve op til Kristi bud, saa er det ogsaa vaar første og helligste plikt aa føre Kristi kraft inn i deres liv. Ellers er vi ubarmhjertige mot dem. Og har vi noe som kalles en kristen skole, saa er det en forbrytelse mot ungdommen aa kreve av dem den kristne moral uten aa gi dem Kristus.

Det er godt aa overveie disse ting ogsaa nettop nu, naar tusener av unge igjen snart skal knele ved alteret i vaare kirker for aa fornye sin daapspakt. Vi vet alle hvad det kreves av de unge; men vet vi ogsaa noe om hvad vi har gitt dem til aa møte livets krav med?

Jo, det er nok sant, at vi maa gaa i oss selv, vi som vil hevde det kristne bud. Det er ikke gjort bare med aa kreve! Vi maa gi — til vi gir oss selv.

Og gudskjelov at vi nettop i dette kan søke til Ham — og vise til Ham — som ikke kuttet av en tødde i loven og profetene, men som ogsaa gav sig selv for at hans venner kunde tale om “seieren i Kristus Jesus vaar Herre”.

Gud er ikke ubarmhjertig.

—Bymissioneren.

Vig ei fra de gamle Lærdomme; thi ogsaa de har lært fra sine Fædre, og af dem skal du lære Forstand og at give Svar naar det trænges.

* * *

The Camrose Circuit Luther League held their Annual Convention in the Camrose Lutheran Church, March 3-5. We are truly thankful to God for the way He blessed the meetings. May this convention go down to the honor and glory of God.

The convention theme was: "The Challenge of God to Modern Youth" —Romans 12:1, 2.

Our guest speaker, Ev. Philip Hanson, Calgary, introduced the opening message, Friday evening: "God's Great Plan." The message brought the challenge to youth to enter into God's Great Plan, to become His child, and to grow up as a child of God, to give Him our all.

Saturday afternoon session was divided into panels: 1. How we may know God's Will—Gordon Kasa, Rosebush; 2. The challenge, 'Believe'—Judith Ree, C.L.C.; 3. God's Right To Command Men—John Walker, Armana; 4. The Challenge, Glorify Christ Through the Luther League—Rev. A. M. Vinge, Camrose;

Ev. Philip Hanson brought the Challenge of "Repent Ye" on Saturday evening. God will never reveal His Will to us before there is true repentance. Repentance leads to a break with sin and answering Jesus' call "Follow Me".

Mr. G. Moi, principal of Camrose Lutheran College, gave the message "The Moral Challenge to Modern Youth"—Phil. 1: 9-12. The challenge brought was to make use of our "time" as a gift from God. The world today is in a chaos, and it is our task to restore us out of that chaos, find a basis on which to build a world of lasting peace and security. It is our duty to fight against sin and the challenge to us is to accept responsibility in both church and state. Let us use His Word and commune with Him in prayer.

At the Sunday afternoon session the Choral Union under the direction of Mr. E. Marken, of C.L.C., contributed messages in song. Ev. Philip Hanson gave a challenging message on "Go Ye Into the World".

Communion Service was also held, before the afternoon session, at which Rev. A. M. Vinge gave the address.

Sunday evening's message was also given by Ev. Philip Hanson: "The Consummation of God's Great Plan:—Eternal Glory"—bringing the challenge to live in the expectancy of His coming, to look for Him and to 'watch and pray', and showing us the beauty of Heaven, a Home for Eternity, a reward for faithful service.

During the business session Saturday morning new officers for the new term were elected as follows: Pres. — Rev. E. Haave, Edberg; Vice Pres — Mr. E. Marken, C.L.C.; Rec. Sec. — Clarice Skaret, Armana; Cor. Sec. — Norma Lyseng, Camrose; Treas. — Nelvin Thronson, Kingman; Pocket Testament Director—Alice Stolee, Dinant; Junior Inter. Director—Judith Ree, C.L.C.; Directors—Gordon Kasa, Cleone Hoveland, Milton Mosand, Mrs. O. Fjeldheim, Mrs. O. Larson; Choral Union Director—Mr. E. Marken, C.L.C.

The Installation Service of the new officers took place on Sunday evening, Rev. A. M. Vinge officiating.

Music throughout the sessions was contributed by various Luther Leagues represented.

Among the Resolutions adopted at the Convention was: Whereas: We believe alcoholism is a tremendous hindrance to the welfare of our nation and is on the increase, Be it resolved:

1. That we urge our Provincial and Dominion Governments to enact legislation which will prohibit the sale of liquor among our armed forces, as well as among civilians.

2. That we as a Christian Youth Organization urge our members to stand firm on Christian principles in regard to alcohol, and to use influence individually and co-operatively to discourage its use.

Norma Lyseng, Reporter.

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WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

"Turn your eyes upon Jesus,
Look full in His wonderful face;
And the things of earth will grow strangely
dim
In the light of His glory and grace."

The prayer in John 12, "We would see Jesus", and the exhortation of Hebrews 12, "looking unto Jesus", undergird the truth of the above words. Sinners are lost because they fail to look in faith to the Crucified One. Believers fail to enjoy peace and joy because their spiritual sight is directed so frequently not to Christ but to other things: Their problems, their worries, their temptations, their weaknesses, their failures, their successes, their plans, their ambitions, their disappointments. These things cannot save, neither can they satisfy.

It is in Christ that we have all our spiritual blessings (Ephesians 1:3).

"We have all things, Christ possessing,
Life eternal, second birth;
Present pardon, peace, and blessing,
While we tarry here on earth;
And by faith's anticipation,
Foretaste of the joy above,
Freely given us with salvation,
By the Father in His love."

Let us turn our eyes, and fix our eyes, upon Him, our precious Savior.

Convention Plans

If, as is anticipated at this writing, it is decided to close the Alberta public schools the middle of July, the dates of our district Lutheran League convention will definitely be returned to those originally selected, namely July 27-30. Make your plans accordingly.

God willing, our convention guest speaker will be Pastor Mars Dale, president of the Eastern District of our International Y.P.L.L. He is a forceful speaker and zealously aggressive in the work of the Lord. We are sure that the Lord will bless us through his ministry in our midst.

As the time for our convention draws nearer, we shall tell you more about our speaker. In this column we introduce him to you through his recent tract, "One Out of Every Ten."

"ONE OUT OF EVERY TEN"

By Mars A. Dale

Mrs. Ted Williams was a consecrated farmer's wife. The Lord had not blessed the Williams family with a great deal, materially. However, He had prospered a flock of chickens. Mrs. Williams, in praying about it one day, had decided that "one out of every ten" of all the eggs she gathered would be set aside for God. To her amazement, just one year later, she was able to support one native worker on the foreign mission field with "God's eggs," for that is what she called the "one out of every ten."

"Dad", said a little boy, who had seen nine pennies in one pile and one in the other, "isn't only 'one out of every ten' a small amount to give, for one who loves Jesus?"

"For one who loves Jesus!" Yes, loving Jesus must be the beginning for every one who is going to put away "one out of every ten" for God. In fact, there is no desire to return to God a definite proportion of what we possess until we have surrendered *our all* to Him who gave Himself on the Cross to save us. For it is only then that we do realize that God is the owner of all and we are only His stewards, or caretakers.

However, it is when we do love Jesus in that we have surrendered our all to Him, that the "one out of every ten" does seem small. And yet, if each one of us would be willing to set aside at least the tenth we would be surprised at the accumulated amount. Just see what happened in the Old Testament when the people brought in one-tenth of what they had produced! The tithes lay in great heaps, so great that the priests could not make use of them all. "Then," we are told, "Hezekiah questioned the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadok, answered him and said,

Since the people began to bring the oblations (offerings) into the house of Jehovah, we have eaten and had enough, and have left plenty: for Jehovah hath blessed his people; and that which is left is this great store" (II Chronicles 31:9-10).

Let us suppose that I promise God that I am going to take "one out of every ten" and use it in His Kingdom, how would I go about it?

There are so many ways in which to do a thing and each one may find his way the best for himself. But let me try this: I hunt up a box, a nice small cardboard box. The size doesn't matter. It doesn't have to be large, just large enough to hold my "one out of every ten." I label it "Tithe Box". When I get a dime, whether it comes from my allowance or I have earned it, I put one cent into the box; when I earn a dollar, I put in a dime. This amount accumulates. When Sunday morning comes and I want to fill my envelope for church, I go to the box and take out the amount I wish to use. When I go to my League meeting, I go to my box again and take out whatever offering I wish to return to the Lord that evening. And so whenever I want to make a contribution to the Lord's work, I take something out of the box.

I am sure as I begin to use this money for God I will find that I do not have enough to go around because there are so many places to put my tithe to work. As I grow older, however, and make a few more dollars, I will find that there will be more money in my "tithe box." But, the fact that I have so little money just at present should not hinder me from starting but rather make it easier for me to start putting away "one out of every ten" *now*. And furthermore, I want to remember, God honors any gift, no matter how small, when it comes from a heart filled with the love of Christ. So *now* is the time for me to start.

As I grow older, or if I am older when I start, it might be hard for me to know just how to arrive at the "one out of every ten." Should it be one-tenth of my *whole* week's salary or should I make deductions for this thing or that first? It happens in the day in which we are living that the government is asking for one-tenth for War Bonds. Perhaps I am working for a firm that takes the tenth out before I receive my salary? What is the tenth? Is it not one-tenth of the entire amount? Would I not want to figure my one-tenth for God in the same way?

There are going to be many blessings coming to my life if I will be willing to set aside "one out of every ten" for God first—and *first* it must be if God is first in everything else. One of the finest of these blessings, materially, is my being able to see how much burthen the other nine-tenths will go. The whole matter means, of course, that I will sit down and figure out my whole income in determining what the tenth will be. That, in turn, will help me to see that there has perhaps been money slipping through my fingers without my being able to account for it. This will make me take out paper and pencil and sit down and try to account for things. I will itemize my spending: so much for clothes, so much for board and room, so much for insurance, so much for personals, etc. Perhaps I will find that I am spending too much, proportionately, for clothes, or no doubt it is true that too much money is going for a good time and the like. At any rate, it will place everything before me and I will be able to see where I can use my money to better advantage and thus it will help me to "stretch" the dollar.

In realizing that God does bless me in a material way, when I become a tither, I must be very careful that "increased material blessings" do not become even a part of my motive for tithing. Even though Malachi 3: 10 does say that God will open the windows of heaven and pour forth so many blessings that I will not be able to contain them, and even though I do know that this is true in the life of the tither, yet I must never tithe with the idea of "driving a bargain with God." I should not say, "Lord, I will tithe because I know you will bless me with more money because I do," but I should rather come to God, saying, "Lord, I am trying to find

expression for the abundance of the love of Christ in my own heart, and now, Lord, I want to set aside a definite portion of my income for you because I love you so much." Tithing then becomes the expression of the love for Christ within my heart, and that should always be the motivating power for my wanting to set aside at least "one out of every ten" for God.

By far the greatest blessing I will receive by returning "one out of every ten" to God will be the *joy* I find in giving. My selfishness does not allow me to give very easily if I have to dig it out of my pocket at the spur of the moment. If I have a certain sum laid aside, however, it will not be difficult to go to the "tithe box" and take out something for the cause of Christ. In fact, I will be happy to think I have something to give to a worthy cause in the Kingdom.

Then too, as I grow older and I have more with which to do, I am going to find that one-tenth of that which I earn may not be enough for the Lord's work and so my having put the tenth aside becomes a stepping stone to my returning a greater proportion of my income unto the Lord.

There is one thing I must be careful about when I put aside "one out of every ten." I must be very wise in the way in which I use this tenth. There may be a temptation for me, when I have this money put away, to use it for every plea which might come my way. I want to ask myself, every time I go to my "tithe box" for a contribution, "Is the money I am taking out now, going for the work of the Lord?" There is almost as much danger in my not using wisely what I have put away for the Lord, as there is in not putting it away. However, this should not be hindrance to my starting to tithe because I cannot solve the problem until I have had the experience and then I will find it not nearly as difficult to solve as I had anticipated.

After I have begun this blessed practice of setting aside "one out of every ten" for God, I want to be sure to encourage others to do the same. No one who is really living the Christ-life will ever do this boastfully to be seen of men or to the glory of men. His attitude will be only the desire to win someone else for this great joy that has become real in his life and thus glorify God. I will find, as I tell others of my experience, that even many Christians will cause me to become discouraged. However, the greatest objections, and all of them in fact, will almost invariably come from those who have never tried to set aside "one out of every ten" for God. Then, too, I must remember that every work of God goes slowly. However, the "one by one" method has always been the best, and I will be able to see this added joy creep into one life and then another. And as I do I will raise my voice to God in thankfulness that He has opened the way for me, and through me, the way for others, that more and more there is coming into the hearts of all those who love Christ a keen desire that God may have, from each one, at least "one out of every ten" at all times. May He help each one to pray:

"One out of every ten" is my heart's desire, Lord,
"One out of every ten" does with Thy will accord,

So give me courage, Lord, to say,
"One out of every ten" I dedicate this day.

Bible Camp Dates

Thus far the following Bible Camp dates have been reported:

Saskatoon Circuit Camp, July 3-9.
Yorkton Circuit Camp, July 3-9.
Christopher Lake Camp, July 5-17.
Southern Alberta Camp, July 7-17.
Moose Jaw Camp, July 18-25.

Will those in charge of the other camps in our district inform the editor of this column of the dates selected as soon as these are definite.

About the only thing some people contribute to the service is whatever they drop into the collection plate.

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In the tug of war between life and death alcohol pulls on the side of the graveyard.